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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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OCTOBER, 1821.

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REMARKS ON DEUT. XVIII. 15—19.

*The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him: And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

VOL. VI.

THAT our blessed Saviour is the Prophet here spoken of, will be easily made to appear by showing,

I. That among all the prophets who have lived since Moses, there has never been one like unto him, except Jesus Christ.

II. That Jesus Christ is a Prophet like unto Moses, and is therefore the Prophet whom God promised to raise up.

III. That the Jewish nation would not hearken unto the words of this Prophet, and therefore God has required it of them.

I. It is expressly said, There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. And in all that mighty hand, and in all the great terror which Moses

shewed in the sight of all Israel.\*

When, or by whom this was written we are not informed, but it was evidently penned after other prophets had appeared and exercised their ministry among the people; for it would be highly absurd to say that no prophet had arisen like unto Moses, if no prophet of any description had arisen. The plain sense of these words is, Among all the prophets that have arisen in Israel since Moses, there has not been any one like unto him.

Moses is evidently distinguished from all the prophets of the Old Testament, by the greatness of his miracles, his peculiar intercourse with God, and the important office to which he was appointed. The miracles which he wrought were very many and very great. At the word of Joshua, the Sun stood still; and the heaven was shut and opened in answer to Elijah's prayer: but these miracles, though great, were few in number; whereas, Moses performed a series of miracles, which began with his mission to Pharaoh, and ended only with his life. The mighty hand and great terror which he showed by inflicting the plagues in Egypt, were followed by the people's passing through the red sea, where the pursuing army was overthrown and drowned. This was succeeded by mighty works performed in the desert, the circumstantial detail of

which would occupy too much room, to be inserted here. But it may be observed, that Egypt was a powerful nation governed by a proud monarch, and furnished with great military force; yet it was completely subdued; having the produce of the earth destroyed, the beasts of the field smitten, the first-born slain, and a numerous host of warriors cut off with the haughty prince that commanded it. All this was effected without sword or spear, and accomplished without coming to an engagement: but the artillery of heaven opened upon the enemy and overwhelmed all his forces. Moses stretched forth his rod, and forthwith a most terrible thunder shook the earth, while fire ran along upon the ground, and hailstones of a prodigious size were discharged from the clouds, carrying destruction through the country. This prophet had no disciplined soldiers to fight his battles in Egypt; but a powerful army was quickly procured at his summons. He gave the signal, and a countless number of frogs covered the land, thronged the houses, and even entered the king's bed-chamber. The weakest animals, and the most contemptible vermin, are sufficient to effect the most important conquest when Moses is directed to employ them. The dust of the earth smitten by the rod at his command, suddenly become lice to annoy both man and beast; while the magicians, incapable of imitation by diabolical agency, are constrained

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\* Deut. xxxiv. 10—12.

to acknowledge the finger of God. At the prophet's word, swarms of flies most furiously attack the Egyptians, and by their venomous bite, cause intolerable pain to the sufferers: when his hand is stretched out, the locusts come forth in bands, very grievous in their nature, furnished with peculiar powers for destroying, and every way qualified to devour the fruits of the earth: great was the devastation caused by their progress, and their like was never in the world: they covered the face of the country, and obscured the light of heaven. He wanted not offensive weapons to wound his enemies; for the two handfuls of ashes which were sprinkled by him in Pharaoh's sight, became a boil breaking forth with blains; so that the magicians could no longer stand before Moses, for the boil was upon the magicians and upon all the Egyptians. But the punishment inflicted was not confined to the pains of body which the sufferers endured; for the mind was also alarmed by the most terrible apprehensions. There was thick darkness in all the land of Egypt three days. The inhabitants, thus shut up in obscurity, were partly vexed with monstrous apparitions, and partly fainted, their hearts failing them: for a sudden fear and not looked for came upon them.\*

Pharaoh was hard-hearted and stubborn even to a proverb,

and carried his insolence to such a height, that he doomed Moses to death if he presumed to see his face any more. But the haughty menace did not in the least intimidate the faithful prophet, who boldly replied, "I will see thy face again no more."\* And to shew how unterrified he was at the tyrant's threats, he most courageously said unto him, "All these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out."† When Jezebel threatened to put Elijah to death, he fled out of the country.‡ When Jeremiah was called before the king, he petitioned and conditioned for his life.§ They were not blameable for this; for self-preservation is every man's duty when it is not attended with any breach of trust. But Moses is certainly above these prophets in magnanimity and courage. He had, indeed, fled out of Egypt for fear of his enemies about forty years before this time; but that was before the Lord had appeared unto him, and called him to be a prophet. When he stood before Pharaoh to deliver God's message, so far was he from fearing the wrath of the king or dreading the effects of his anger, that he assured him in the most positive manner, that the greatest officers in his court should

\* Exod. x. 28, 29, + Exod. xi. 8.

† 1 Kings xix. 3. &c.

§ Jér. xxxvii. 20. xxxviii. 15.

\* Wisdom xvii. 15.

prostrate themselves in the most humble form, and beg the departure of the Israelites as the greatest favour. And God confirmed the word of his servant, by causing the destroying angel to slay all the first-born among the Egyptians. This severe stroke so far subdued the haughty prince, that he called for Moses by night, agreed to grant all that he required, and even submitted to solicit his blessing at parting. Then was doubtless fulfilled the above prediction concerning the king's servants earnestly requesting the departure of the people, which was also urged by the trembling populace, who justly alarmed by the vengeance of heaven, cried, "We be all dead men." Then the oppressors humbled themselves before those whom they had held in bondage, furnished them with precious jewels, and costly raiment, and having enriched them with these valuable gifts, they dismissed them in the most friendly manner.\*

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\* According to our Version, the Israelites borrowed these things of the Egyptians. This transaction appearing to be fraudulent, has furnished infidels with a plausible argument against the authenticity of the Bible. But all the cavils and objections arising from this source, are owing to an ignorance of the original Hebrew. For *לָקַח* signifies not only to borrow, but likewise to ask, require, or demand: therefore Tremellius and Junius have rendered the passages which refer to this transaction, in the following manner:—

"Petet enim unaquæque a vicina sua, et ab hospita domus suæ instrumenta argentea et instrumenta aurea, et vestimenta: quæ imponentes filiis vestris et filiabus vestris spoliabitis Ægyptum,—Exod. iii. 22.

Yet they soon changed their mind, and acted a contrary part, obstinately pursuing as fugitives, those whom they had entreated to be gone.\* But this careless outrage only served to display more illustriously the miracles which God enabled Moses to work for the preservation of Israel. For, when he cried unto the Lord, at the approach of the enemy, he was commanded to lift up his rod and stretch his hand over the sea and divide it.† This he immediately did, and the waters were separated, so that a way was opened for the people to pass through the deep on dry ground: but when the tribes of Jacob were safely delivered from danger, the sea forthwith returned to its place, and covered Pharaoh with all his followers.‡

The mighty works of Moses

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Loquere nunc audiente hoc populo, ut petant quisque ab amico suo, et quæque ab amica sua, instrumenta argentea, et instrumenta aurea. Exod. xi. 2.

Filii autem Israelis fecerant secundum edictum Moëchis: petierant enim ab Ægyptiis instrumenta argentea, et instrumenta aurea, et vestes.—Et Jehova reddiderat gratiosum populum hunc ante oculos Ægyptiorum, adeo ut dederint eis petentibus: ita spoliaverunt Ægyptios. Cap. xii. 35, 36."

This is, undoubtedly, the true sense of the texts; for the circumstances of the case plainly prove that the Israelites asked or demanded these things without ever promising or pretending to return them: and the Egyptians gave them without ever expecting to receive them again. If it be asked, How came the Egyptians to part with their property in this manner? The answer is, The Lord gave the people favour in the sight of the Egyptians.

\* Wisdom xix. 3. † Exod. xiv. 16.

‡ Exod. xiv. 28.

did not cease with the destruction of the Egyptian army; for the care of Israel, wherewith he was charged, called for new exertions and frequent demonstrations of those extraordinary powers with which he was invested. Never had any man such a numerous family to provide for as Moses had; for six hundred thousand men, besides a vast mixed multitude, looked up to him for bread, and expected every support from his hand. These were all supplied with provision in answer to his prayer. At his request streams of water copiously flowed from the flinty rock to refresh the perishing multitude, the manna dropped from above, and covered the face of the desert to furnish bread for the hungry and famishing people. When Korah and his company discovered their base ingratitude by rebelling against their leader and proudly despising his authority, they were as miraculously punished as they had been before preserved: the fire of God consumed part of the rebels, and the earth opened and swallowed up the rest.\*

The miracles wrought by this man were more beneficial than those wrought by the other prophets. By his ministry the Children of Israel were brought from the most degraded state of slavery, to the most desirable liberty, which, at that time, could be found in the world: and through his prayer their temporal wants were all sup-

plied for the space of forty years in the wilderness. Samuel and Elijah performed mighty deeds, but they did not bring the people out of Egyptian bondage, nor conduct them through the pathless desert.

Moreover, Moses had a peculiar intercourse with God, which distinguishes him from every other prophet under the law. When Aaron and Miriam presumed to place themselves upon a level with the man whom the Almighty had so signally favoured, the Lord reprov'd them sharply, saying, "Hear now my words; If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore, then, were ye not afraid to speak against my servant Moses?"\* This plainly proves that God communicated his will to Moses in a way very different from that in which he made discoveries to other prophets. Miriam was a prophetess, and consequently was favoured with divine communications.† She was also sent by God to go before the people; ‡ yet when she aspired to an equality with Moses, the Lord's anger was kindled

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\* Numb. xvi. 31.—35.

\* Numb. xii. 6—8. † Exod. xv. 20.

‡ Micah vi. 4.

against her, so that he smote her with the leprosy.\* Moses was twice in the mount with God; each time he continued forty days and forty nights; during which he maintained uninterrupted intercourse with his Maker: he took no bodily nourishment to repair the waste of nature, but he was effectually supported by the great giver of life, who was pleased to distinguish him by such peculiar privileges. And when he descended from the mountain to resume his functions among the people, his face shone with such resplendent glory that his brethren could not behold the brightness of his countenance.† Isaiah and Ezekiel were favoured with some glorious manifestations of God; but they were not made glorious by the glory which they beheld: whereas, the face of Moses became so bright by his intercourse with Deity, that he was constrained to cover it with a veil, in order to conceal the lustre which was too dazzling and majestic for the eye to behold. Daniel was a man greatly beloved and highly favoured as a prophet; yet when he saw the vision by the river Hiddekel, there remained no strength in him; for his comeliness was turned into corruption.‡ But Moses spake to the Lord with great freedom, went up into Mount Sinai and entered into the midst of the cloud, when the divine glory

was on the mountain-top, like devouring fire in the sight of all Israel: and so far was his strength from diminishing by this peculiar converse with God, that during forty years of this exercise, which he proved, he continued in full health and vigour: so that when at the advanced age of a hundred and twenty years, his eye was not dim, nor his natural force abated.\* But that which most particularly constitutes the difference between Moses and the other prophets, is the peculiar office to which he was appointed as a legislator; and in which the prophet promised to Israel, was to be like unto him. Moses brought unto the people the two tables of stone whereon the law was written with the finger of God: he likewise made known unto them various ordinances which the Lord enjoined them to observe. Hence it is, that the law given at Mount Horeb is emphatically styled the law of Moses.† This office of legislator the people wished him to execute, so far as to free them from the terror which their receiving the law immediately from God out of the midst of the fire must unavoidably occasion. They said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die."‡ The Almighty approved the request of the people, and promised that a prophet should be raised up to perform this

\* Num. xii. 10. † Ex. xxxiv. 28. &c.  
‡ Dan. x. 8.

\* Deut. xxxiv. 7. † Malachi iv. 4.  
‡ Exod. xx. 19.

office in the most perfect manner. Moreover, Moses sustained the office of a king,\* and acted in a sacerdotal capacity:—he directed the movements of the people, and was supreme judge of the nation. The priests were chosen and consecrated by his appointment, and instructed in their duty by his counsel:—his intercession with God saved both the priest and the people from destruction when their sins had provoked the Lord to anger and excited his indignation against them.† When all these things are duly considered, Where shall we find a prophet like unto Moses? If we carefully examine every page of the Old Testament we shall not meet with his likeness there: and if we attentively read over all ancient and modern history, we shall discover no prophet like unto him, except Jesus Christ.

II. That Jesus Christ is a prophet like unto Moses, and is therefore the prophet whom God promised to raise up, will plainly appear from the following considerations.

The Lord declared that Moses was faithful in all his house.‡ Now [MOS] which we render faithful, has several significations that, in a certain degree, are descriptive of Moses' character; but which, in a most eminent manner, display the peculiar qualities found in Jesus Christ. The word is frequently used to signify sted-

fastness and firmness in accomplishing designs, and fulfilling promises.\* When, therefore, a man is strongly tempted to desert his duty and betray his trust, but continues to resist the temptation, showing an unshaken firmness and steadfastness in acting up to his obligations, he is properly denominated faithful. Now Moses was the adopted son of Pharaoh's daughter, and heir to the crown of Egypt: but he cheerfully abandoned all thoughts and expectations of reigning, in order to perform the office to which divine providence had appointed him. He chose rather to suffer affliction with the people of God than to enjoy all the sensual indulgencies that wealth could procure, or authority command.—He would not forsake his brethren in distress, nor desert his maker's service, for all the sumptuous fare, vain delights, intoxicating pleasures, and carnal gratifications, which the court of Egypt could afford. Here we discover the great similarity between Moses and the Prophet that was like unto him. Jesus was appointed to a peculiar office, but he was strongly tempted to desertion, by the greatest offers of earthly grandeur. The crown and wealth of Egypt with all the honours of Pharaoh's court, were trifling things if compared with what was shewn and proffered to the Lord Jesus. "The Devil carried him to an exceeding high

\* Deut. xxxiii. 5. † Deut. ix. 20. &c.

‡ Numb. xii. 7.

\* Deut. vii. 9.

mountain, and shewed him all the kingdoms of the world and the glory of them, and said unto him, All these things will I give thee, if thou wilt fall down and worship me.”\*

Never was there a temptation so great as that to which Christ was then exposed. The whole world with all its glory was offered as a reward of his deserting the service of God. The magnificence and power of every nation, the honours of every court, and the pleasures of every monarch were exhibited to his view, and promised to be put in his possession, if he would do homage for the same to the prince of this world. Yet all this earthly glory was indignantly refused by this great Prophet, who, thereby, proved himself to be faithful. The greater any temptation is, the greater is the display of that virtue which withstands it, therefore the display of Moses' virtue is evidently surpassed by that of Jesus Christ; as far as the wealth and glory of one kingdom is surpassed by the wealth and glory of all the kingdoms beneath the sun.

It is observed by Calmet that **מִשְׁנֵה** is used as an appellative, and signifies a person in high trust, as an ambassador or minister. In this sense the term is applicable to Jesus of Nazareth in a much higher degree than to Moses. That which peculiarly distinguishes the miracles of Christ from

those of other men, is the manner of his casting out devils. When the multitude saw him perform this wonderful work, they marvelled, saying, It was never so seen in Israel.\* The evil spirits owned his authority, answered his questions, and obeyed his command:—they approached him with fear and supplication, and did not even attempt to enter the swine without his permission.† When he once bade them come out, they immediately submitted; and he never needed to repeat the injunction. A legion of devils readily complied with his mandate; and though their numbers were great, they never attempted the least resistance, nor refused obedience to his word. The sight of these miracles astonished the multitude of spectators, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits and they obey him.‡ He not only compelled them to submit to his own immediate authority by obeying his personal commands, but empowered his followers to cast them out in his name. Some of those men who had received his commission for that purpose, having found the most encouraging success, returned again with joy, saying, “Lord, even the devils are subject unto us through thy name.”§ He not

\* Matt. iv. 8, 9.

\* Matt. ix. 33.

† Matt. viii. 31.

‡ Mark i. 27.

§ Luke x. 17.

only imparted this power to his disciples while he was with them, but promised them much greater powers after his decease. When Elisha said unto his master, "I pray thee, let a double portion of thy spirit be upon me:" Elijah seemed doubtful whether the request would be granted, and durst by no means venture to promise it: he only appointed a sign whereby the petitioner might know what he had to expect. Elijah had raised the widow's son to life; had shut and opened heaven by his prayers; but he could not promise that Elisha should possess the prophetic spirit according to his desire.\* But our Lord frequently promised the gift of the Holy Spirit to his followers, whereby they should work miracles after his death, even greater than those which he wrought during the course of his ministry.† These promises were punctually fulfilled by the descent of the Holy Ghost upon the disciples, and the wonderful works which they did in consequence thereof.

Moreover Jesus is like unto Moses in his legislative capacity. That God designed to give another law to men besides that which was delivered at Mount Sinai is very evident; because it was expressly declared by the prophets "that out of Zion should go forth the law, and the word of the Lord from Jerusalem."‡ And

concerning the prophet by whom this law should be revealed, the Lord says, "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles!" He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.\* *The isles shall wait for his law.* They shall receive it by free choice, not being forced to submit thereto as conquered nations are compelled to receive laws from a haughty victor. The royal Prophet will not approach the Gentile shores with a military force, nor attempt their subjugation by a hostile army: He is justly styled the Prince of peace, and he will speak peace unto the heathen. All this has been shown by the preaching of the Gospel and its effects in the world. It has been observed, that the face of Moses shone in consequence of his converse with God. But when Jesus was transfigured upon the holy mount, his face did shine as the sun, and his raiment was white as the light.† Then he received from God the Father honour and glory, when there came such a voice to him

\* 2 Kings ii. 9, 10. † John xiv. 12.

‡ Isaiah ii. 3. Micah iv. 2.

\* Isaiah xlii. 1, &c. † Matt. xvii. 2.

from the excellent glory, This is my beloved Son, in whom I am well pleased.\* When John saw him in the isle of Patmos, His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.†

Moses informed the people that a lamb must be slain, and the blood thereof stricken on posts, in order to save the first-born of Israel from destruction. Jesus has shown us that it behoved him to suffer death, that we might obtain redemption in his blood, even the forgiveness of our sins. When Moses spake boldly before Pharaoh, he well knew that Pharaoh could not put him to death: but Jesus was certain that the Jews would crucify him; yet he boldly went up to Jerusalem at the appointed time, fearlessly went forth to meet his enemies with Judas at their head, declared himself to be the Son of God, when questioned by the high priest, and before Pontius Pilate witnessed a good confession. Moses beheld the similitude of the Lord who spake with him mouth to mouth: but Jesus is the only

begotten Son of God, the brightness of the Father's glory, and the express image of his person: in him are hid all the treasures of wisdom and knowledge; and he has brought life and immortality to light by the Gospel. Moses was made a God unto Pharaoh.\* Jesus is properly styled, The Mighty God, The Everlasting Father.† Moses prayed for the rebellions Israelites, and God spared them in consequence of his intercession: but Jesus poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Moses sustained the office of a king, and was chief judge in the nation: but Jesus is King of kings, and Lord of lords: he also is the Judge of the quick and the dead. Hence it is evident that Jesus is like unto Moses in those particulars, wherein Moses surpassed all the other prophets: therefore Jesus is the Prophet whom God promised to raise up.

III. All this is further proved by the calamities and dispersion of the Jews, who refused to obey this Prophet's word. The priests and elders, together with the majority of the people, would not receive him as the promised Messiah: but they treated him as an impostor, and crucified him as a malefactor. All this he expressly foretold, and plainly predicted the de-

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\* 2 Peter i. 17. † Rev. i. 14—16.

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\* Exodus vii. 1. † Isaiah ix. 6.

struction of Jerusalem, and the ruin of the commonwealth, as a punishment for rejecting him. That the Jews have suffered these national calamities, is attested by one of their own historians, and corroborated by other writers. Josephus has described the commencement, progress, and conclusion of that destructive war, which ended in the final overthrow of that renowned city, wherein God had chosen to put his name and manifest his glory. When Sennacherib came with a mighty army against Hezekiah, God declared that he would defend Jerusalem against all the power of the enemy. And to fulfil his promise, an angel slew, in one night, a hundred and fourscore and five thousand of the Assyrians, and thereby forced the assailants to a precipitate retreat out of the country.\* But when the Roman general led his legions into Judea, no such protection was afforded. On the contrary, the country was wasted, the city was begirt by a multitude of armed men, who carried on the siege with the greatest vigour, and drove the besieged to the greatest extremities. The inhabitants, instead of uniting their strength in defence of the place, were unhappily rent into factions and opposed one to another. These waged an intestine war within the walls, which were constantly assaulted by the foe without. Thus the city was divided against itself, and every man's

sword turned against his fellow. To complete the distress, the famine prevailed to so great a degree, that the tender mother killed, roasted, and ate her own infant.\* Multitudes of people were thus consumed by the sword and by hunger, and after all, Jerusalem, God's chosen city, was taken by storm; the holy temple burned with fire; and after a most terrible slaughter, the whole nation was scattered abroad and condemned, like Cain, to wander as fugitives and vagabonds in the earth. Here let us pause a moment, and ask; Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?† Why has he given up his people to be destroyed by the sword and by the famine? He protected them against the tyranny of Pharaoh, and preserved them in their passage through the Red Sea, where the Egyptian army was drowned. By a glorious cloud he conducted them through the pathless desert, and in that barren land, he fed them with angels' food: the nations of Canaan he overthrew before them, and granted them privileges which no other people under heaven enjoyed.

But now this very people are banished from the land of promise, exposed to numerous hardships, and live in a degraded state of exile, which has lasted more than seventeen hundred years.

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\* Isaiah xxxvii. 36.

\* Josephus, book vii. chap. 8. Deut. xxviii. 57.

† Deut. xxix. 24.

This amazing change in their condition cannot fail to strike every attentive mind : for they are fallen from the greatest height of national prosperity to the greatest depth of national adversity. Yet surely God has not done without cause, all that he has done in afflicting this people. When he delivered them into the hand of the Chaldeans who burned Jerusalem with fire and carried the people into captivity, a plain and satisfactory reason was assigned for it in the following words. They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.\* And it is on this principle alone that the last destruction of Jerusalem, and the present dispersion of the Jews, can be accounted for. Since the Babylonish captivity they have not been addicted to gross idolatry in worshipping graven images and adoring the work of men's hands : so far from it, they have been particularly tenacious of their own laws, and have carefully avoided all connexions with the nations among whom they sojourn. Yet it is evident that they must be guilty of some very grievous crime, otherwise God would never suffer them to be oppressed and scattered as they have been. Their crime is evidently the rejection

of Jesus Christ. They would not hearken unto that prophet like unto Moses, whom the Lord raised up : they treated both him and his followers with the greatest indignity, and cruelly persecuted them unto death : they would not hearken to God's words which that prophet spake in God's name, and God has required it of them, by punishing them for their disobedience. The curses denounced in the song of Moses, have fallen upon them, because they rejected and crucified the Lord of glory.

O ye Children of Israel, who have suffered so severely, and who are still suffering for your sins, be persuaded seriously to consider the matter. What stronger proof of the truth of Christianity can possibly be given, than the destruction of Jerusalem and your own dispersion, which Jesus predicted, and which have so remarkably come to pass ? Your holy and beautiful house where your fathers praised God is burned with fire, and all your pleasant things are laid waste. Would God suffer you thus to be spoiled and afflicted if you were obedient to his commandment ? If you had done right in rejecting Jesus of Nazareth, would the Lord abandon you thus to the power of your enemies ? God has evidently confirmed the mission of Jesus Christ by destroying your commonwealth, and expelling you from Canaan. Yet if you

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\* 2 Chron. xvi. 16.

will now return unto the Lord, he will cause you to return to the land of promise; and will make you a name and a praise, among all people of the earth.

WILLIAM JENKIN.

*Mylor, near Falmouth,  
May 10, 1821.*

# ON THE LITERAL RESTORATION OF THE JEWS TO THEIR OWN LAND.

## LETTER III.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE Prophet Jeremiah informs us, chap. xxiii. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt: but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land."

Those persons who deny the literal restoration of Israel in the latter days must explain the foregoing passage either in reference to the restoration from

Babylon, or they must reject its obvious meaning, and understand it in a spiritual sense as a prediction of the glory and prosperity of the church without distinction of Jews and Gentiles. It is impossible, however, without violating every rule of sober interpretation to maintain for a moment either of these hypotheses—for, in the first place, it may be observed, that a state of spiritual glory is here described which by no means corresponds with that condition in which the Jewish church was placed during the interval between the Babylonian and Roman captivities. The expressions of the prophet also tie down the whole prediction to the period of the triumphant reign of the Messiah, as described in the lxxii. Psalm, and in Deut. vii. 14, and other parallel prophecies. In the second place, it is observable, that in those predictions, which relate to the same auspicious period, it is the general custom of the sacred writers to distinguish the seed of Abraham according to the flesh from the converted nations by the appellatives of Judah, Israel, or house of Jacob on the one hand, and Gentiles or Peoples on the other, which belong to them respectively. Thus, in the ii. chapter of Isaiah, which indisputably relates to the glorious reign of Messiah, the converted Peoples עַמִּים and Gentiles גּוֹיִם are throughout the whole of this sacred vision distinguished from the Lord's people

עַם the house of Jacob. It was in like manner noticed in my last letter\*, that the conversion of the Gentiles גוֹיִם and the restoration of God's people עַמּוֹ are mentioned in the xi. chapter of the same prophet as events quite distinct from each other. Speaking to the Messiah under the name of Israel, the Lord says in Isa. xlix. 6, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles גוֹיִם that thou mayest be my salvation to the ends of the earth." Of his own people Israel it is also said, "And their seed shall be known among the Gentiles גוֹיִם, and their offspring among the Peoples עַמִּים: all that see them shall acknowledge them that they are the seed which the Lord hath blessed."† It is undeniable, that in this passage the Gentiles and Peoples who acknowledge Israel to be the blessed of the Lord are in a converted state, for we should otherwise search in vain for any motive for such an acknowledgment of the seed of Abraham upon their part.

In that beautiful and affecting prayer put into the mouth of the Jewish church by the Spirit of Prophecy in Psalm lxvii. we see the same distinction preserved between the ancient people of God and the

Nations and Peoples to be converted to the faith of the Messiah. "God be merciful to us (i. e. the Jewish church) and bless us—that thy way may be known upon earth, thy saving health among all nations גוֹיִם. Let the Peoples עַמִּים praise thee, O God, let all the Peoples praise thee."

Again, in Jeremiah xxxi. 7, we read an exhortation evidently addressed to that portion of the Gentile church which is placed in some great country distinguished by the name of *the chief of the nations* at the period of the final restoration of Israel. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel." Then follows a description of the return of the captives, which is so circumstantial and intelligible to the meanest capacity, that to divert it from its literal sense seems to surpass the utmost licence even of poetry or romance.

The next passage of sacred prophecy to which I would solicit the attention of the reader is the whole of the xxxii. chapter of the same prophet. I would particularly dwell upon the significant action of Jeremiah in purchasing the field of Hanameel by the directions of the Lord, and the prayer which he then offers up wherein he evidently beseeches the Lord, to show him how the action he had just been commanded to

\* See Expositor for May 1821, p. 175.

† Isa. lxi. 9.

perform, consists with the actual circumstances of the nation of the Jews about to become captives in a foreign land, and their city and polity on the point of being utterly destroyed. The Lord does not leave the prophet in suspense with relation to the subject of his perplexity and the object of his prayer, v. 27, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it." v. 36, "And now therefore thus saith the Lord, the God of Israel, concerning this city whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely, and they shall be my people and I will be their God. And I will give them one heart and one way that they may fear me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant

them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

I need scarcely remark, that in this passage the promises of the restoration of the nation of Israel are so explicit, that the compass of human language scarcely admits of terms more express and unequivocal. But here I must confess myself to be somewhat at a loss in endeavouring to refute the error of those who deny the literal meaning of the prophetic declarations. For it seems, that I am required to prove that the Prophet, or rather the Lord God of Israel by whose Spirit the prophet speaks, really intends that which he expressly and repeatedly announces, and this not only by the very letter of his own solemn declarations, but if possible in a still stronger manner by the symbolical signification of the action which Jeremiah is commanded to perform in purchasing the field of Hanameel.

It is surely unnecessary for me to insult the understandings of your readers by any endeavour to show that the condition of the Jewish people after their partial return from the captivity of Babylon, by no means corresponds with the language of this prophecy, and that something far exceeding that return both in extent, and duration, and stability, and glory, must

be intended. But by what new canon of sacred criticism is it that I am required to show in answer to the glosses of our spiritualizing system mongers, that the language of divine prediction means that which it imports, and that when God solemnly declares that he will restore his people to their own land, He, the Holy One of Israel, really intends that which he promises? Surely, according to every legitimate rule of argument, the burthen of proof rests upon these spiritualizers who deny the plain import of the Word of God, and they will find it utterly impossible to maintain their theories by any reasoning which does not include in it a begging of the question.

In the xxxiii. chapter of the same prophet, there is a promise of the restoration of Israel no less explicit than in the passage we have just been considering; and in the 9th verse we are told by the Lord himself, "It shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear of all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Now the nations גוים who thus rejoice in the prosperity of Israel must from the nature of things be in a converted state, and thus in the prophecy now before us we have a new example powerfully confirming the remark I made in an earlier part of this paper, that in the writings of

the prophets, Israel and the converted Gentiles are never, as our spiritualizing interpreters vainly imagine, confounded together under the common patronymick of the former, but are carefully distinguished from each other; the names of Jacob, Israel, or Judah being applied to the one, together with the title of God's *people* עַם in the singular number, while the general appellatives of Gentiles גוים peoples עַמִּים, and nations or families אֲמִים, invariably in the plural number, are used to distinguish the nations of the world, whether in a converted or unconverted state.

It is easy to see that this one peculiarity of the prophetic style lays as it were the axe at the root of the whole system of our spiritualizing interpreters, which rests upon the principle that in the glorious state of Messiah's kingdom, all national distinction between Jew and Gentile is to be entirely and finally abrogated. But if, as we have seen, appellatives implying national distinction are applied to the elder and younger branches of Christ's family, even during the glorious dispensation of the age to come, then the continued existence of a distinct national polity of Israel, and by consequence the certainty of their national and literal restoration, must be admitted.

Let it, however, be once for all observed, that such national distinctions do not in the least interfere with that indissoluble union between the different

members of the mystical body of Christ, which constitutes the Communion of Saints. Nay, we doubt not, though at present we do not discern the manner of its operation, that the national distinction between Jew and Gentile in that glorious age will powerfully subserve the communion of saints and the unity of the mystical body of our Lord.

I am, Gentlemen,  
Yours, &c.  
C. W.

#### NOTES ON GENESIS XXI.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IF the subjoined extract from a work written 70 years ago, and which has become very scarce, be considered worthy of a place in the *Expositor*, I shall be happy to forward a continuation of it.

The writer takes his authority for the method of interpretation that he has employed, first, from the Scriptures; and, secondly, from the primitive Fathers, from many of whose works copious quotations are inserted in the introduction, viz. those of St. Ignatius, Justin Martyr, St. Ireneus, St. Austin, St. Cyril of Alexandria, and St. Jerome, &c.

It will be for your readers to judge how far the author establishes his position in reference to the chapter under consideration, that "If the history and state of the Jews, to, and since their dispersion to this time, were now to be penned in brief

and in emblematical language, it could not (without the spirit of prophecy that enabled Moses to this task so many ages before) be so exactly and minutely described, according to the truth of particular events, as we find it here done." This much is certain, that nothing can be more important, than to shew to the Jew the truths of Christianity pourtrayed in his own Scriptures, an object our Lord, and the writers of the New Testament, evidently have in view, whether they address the Jew or the Gentile, in most of the quotations which they make from the Scriptures of the Old Testament. M. H.

The notes on the following chapter are, for the most part, more particularly recommended to the perusal of the *Jews*.

#### GENESIS, CHAP. XXI.

Verse 1. "*And the Lord (Jehovah) visited Sarah, as he had said :*" that is, as he had said at several times, but eminently when he told *Abraham*, at the tent-door, *I will certainly return to thee at the time of life, and lo ! Sarah thy wife shall have a son, &c.* ch. xviii. 10. Confer. ch. xvii. 21.

Ver. 6. "*And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.*" Now, she said, she laughed, or rejoiced indeed, for fulfilling of the divine promise; and as a prophetess declared, that all faithful people, all that heard for obedience unto the faith among all nations, would laugh, or rejoice with her, as

being so nearly interested in this birth of *Isaac*, as a *type* and *earnest* of the birth of *Christ of the blessed Virgin*. *Jonathan*, in his *Targum*, paraphrases the words of *Sarah* thus—"The *Lord* hath done wonderful things to me; whosoever hears of them shall wonder with me." So it was no laugh of contempt or levity, &c. as I have said before, but of faithful joy and exultation. And did not the blessed *Mary*, in effect, say to the same purpose, "*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour: for he hath regarded the low estate of his handmaiden: for, behold, from henceforth, all generations shall call me blessed.*" Luke i. 46.

"And *Abraham* made a great feast the same day *Isaac* was weaned." The men of the world make feasts at the natural births of their sons, when, without the redemption by *Christ*, they enter upon a state of corruption and death only. But the patriarchs and prophets performed all the acts which the *Holy Ghost* saw worthy to be recorded of them, with an eye to the divine disposition of things by our *Lord*, and for instruction in that disposition; and, accordingly, all the primitive Fathers say, *Abraham* made his feast and rejoiced at the weaning of his son, and the handing of him forward (spiritually) from the milk to the strong meat, from the state of infancy to the firmer and more perfect

age and ripeness of a child of God. See Heb. v. 13, 14.

Verse 9. "*And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.*" *Hagar, the Egyptian*, appellatively signifies the persecuting stranger: and even names are not mentioned after this emphatical manner in Scriptures, but for some directive spiritual reason, as I have before observed. Accordingly, therefore, *St. Paul*, explaining the allegory of these typical persons, tells us, this mockery of *Ishmael's* was an act of persecution, which, therefore, must have been by his ridiculing or abusing *Isaac* in some manner or other about his religion. So this young *Mulatto* began already to act as an idolater; and so one of the *Chaldee Paraphrasts*, (doubtless by some tradition handed down to them) says, this mockery of *Ishmael* was an act of derision, relating to some matter of false worship, and by bowing down (in contempt) to the *Lord*: more particularly it must have been that reproach of *Christ*, mentioned by *St. Paul* to have been suffered by *Moses in Egypt*, and consequently, by all the people of God, among infidels, from the beginning. The cause of all, from the days of *Cain* and *Abel* down to these days of *Christ*, and to the world's end, being plainly one and the same cause. Heb. xi. 26. and xiii. 13. Hence this is called the reproach of men, that is, of all infidels in general.

Isai. li. 7.; and *God's reproach*; and the *blasphemy* against the word and name of the Lord from the *foolish man, the enemy*, continually; Ps. lxxiv. 18. 22. with testimonies of which the Scriptures, in all parts, do abound. So (to apply this to the times since Christ) the *Jewish* and *Mahometan Ishmael* do mock and persecute the *Christian Isaac* to this day: and, as we say, *mocking is catching*, this kind of *persecution*, (viz. by what they call *ridicule*,) is the grand weapon of offence employed by the *apostates* from among *Christians* against *Christianity*, at this time.

Verse 10. "*Wherefore she said unto Abraham, Cast out this bond-woman and her son,*" &c.—That is, cast out the *servility* of the law and the *types*; which (since the *completion* and *revelation* of the spirit and truth of all by Christ) are become merely *earnal*. Sarah acted again as a *prophetess*; and a noble stand it was that she made against the *infidel mockery* of the *hardened Jew, Heathen, and Mahometan*, in that young *Egypto-Arabian figure* of all these.

Verse 11. "*And the thing was grievous in Abraham's sight because of his son.*" He saw and was grieved at the rejection of the Jews, his children after the flesh. So, in our private spiritual state, we are all but too apt to wish to retain the *Ishmael* of the world, together with the *Isaac* of the heavenly inheritance; *Belial*

with Christ: but that corrupt seed of the natural bond-woman must go, or the promised seed of grace cannot get, nor keep, possession of the kingdom, or government of the heart.

Verse 12. "*In all that Sarah hath said unto thee, hearken unto her voice.*" Here matters were reversed betwixt husband and wife; for, immediately in respect of the promise of the Seed which had been made to the woman, and as Sarah prophetically asserted that; Abraham was to hear, or obey her.

"*For in Isaac shall thy seed be called.*" That is, in the promised Seed, who was to bruise the destroying serpent's head; and by conquering death to restore life unto the world; to give us an inheritance in the world to come. For in this respect, viz. in having the faith of Abraham concerning Christ and the heavenly Canaan in the world to come, we were all to be reckoned with Isaac, the children of faithful Abraham. See Romans iv. *per tot.* Even so one of the old Jewish rabbies glosses on this text, by representing God herein saying to Abraham, "Whatsoever shall confess the two worlds, (as thou hast done) shall be reckoned for thy seed. But whatsoever shall deny the two worlds shall not be reckoned for thy seed." Pug. Fid. p. 379. And here note also, that the Jews do reckon the world to come to the days of Messiah.

Verse 13. "*And of the son of the bond-woman also will I make a great nation.*" That

is, of the *natural Israel* after the *servility* of the *Law*, who for above 1500 years were only the people of God. And though they are now rejected, yet the *remnant* of them are again to be restored. Rom. ix. 27. from Isaiah x. 22.

“*Because he is thy seed.*” St. Paul speaking to us Gentile Christians, explains and applies this; *As concerning the Gospel, they (the Jews) are enemies for your sakes*: but as touching the election, (through *faith*) they are still beloved for the fathers’ sakes. Romans xi. 28. The particular explication of which, I shall also give in its place.

Verses 14. The apostle having given us the key to this *divine disposition of affairs to the church*, what hinders our making use of it to *open and enter into those spiritual penetralia of Figures*, to see the procedure of the truths of God advancing through their more remote *adumbrations* to the final exhibition of their *truth and fulness in Christ Jesus*.

“*And Abraham rose up early in the morning.*” That is, at the beginning of the long day of the *law*, or *Mosaic Dispensation*.

“*And he took bread and a bottle of water.*” Not the *true bread from heaven* and the *true living waters* that never fail, but do *increase and flow out* unto eternal life; but the *scanty viaticum of the Shew-Bread, Sacrifices, and temporary Laver, &c.* For the

former of which, after the *truths in Christ* came, *it was not bread*. Isaiah lv. 2. And the *latter* was *but a broken cistern, that will hold no water*. Jer. ii. 13.

“*And gave it unto Hagar.*” That is, representatively gave the *legal types*, as aforesaid, to the *Jewish church*, for the state of the *legal servility*; under which they were to be kept bound till the Son came to make them *free indeed*, even by his “*Spirit of Life making us free from the law of sin and death.*” Rom. viii. 2.

“*Putting it on her shoulder.*” The part for bearing of *burdens*, to denote the *yoke* on the neck of the *Jews*, which (says St. Peter) “*neither our fathers nor we were able to bear.*” Acts xv. 10. But now *Christ* hath taken this burden upon his own *shoulders* on his *cross*; and by conquering death, hath turned it into a *burden of regal government to himself*, as also of an *exceeding weight of glory* to his people. Confer. Isa. ix. 6.

“*And the child.*” The *servile state of the law* was also in a state of *minority and childhood*, under the typical and prophetic *schoolmaster*, training and instructing them to *Christ that was to come*. Gal. iii. 24. and iv. 1. et seq.

“*And sent them away.*” That is, spiritually, God dispersed the *Jews* by *several banishments*, and at last, by that they now suffer under, during their present *great dispersion* through the world.

"And she departed and wandered in the wilderness of Beersheba." The reader bears in mind, that this is still a *figure* of the *Jews' departure and wandering*; which is the *reality* understood. And *they* even then *departed*, when they renounced *Christ* their *true king*, and said, "*We have no king, but Cæsar.*" And—"His blood be on us, and on our children." And they have *wandered* or been *vagabonds* (under the same spirit of blasphemy against *Christ*) over all the earth, from the dispersion by the *Romans* to this day. And herein (as one of their own *rabbis* confesses) "is their great crime; the provocations of an *evil tongue* being even more grievous than *idolatry* itself. For so, when *Israel* sinned in the wilderness, sentence of judgment was not passed upon them till they sinned against God *with their mouth* also. As it is said, Deut. i. 34. "The Lord heard the *voice of your words*, and was wroth." And again, Num. xiv. 28. "As I live, saith the Lord, as ye have *spoken* in mine ears, so will I do to you." And again, Mal. ii. 17. "Ye have wearied the Lord *with your words*." He saith not, *with your works*, but *with your words*." See Pug. Fid. p. 849. And the same with a thousand aggravations, is the crime of the *modern apostates* among *Christians*. For supposing their *moral works* to be even as well as they themselves boast, yet the horrible blas-

phemies every day uttered by them, (without any cause or provocation, but of mere devilishness) and heard and suffered by others; are more than the world is able to bear; and must one day provoke God to make the communities to which they belong, the most remarkable monuments of his wrath and vengeance to all generations for evermore.

But how does this *Jewish Hagar* wander in the wilderness of *Beersheba*? Now the wilderness, spiritually, is a place or state, destitute of the Word, *Christ*; *Beersheba*, the well of the oath. Which was a well and place historically so named on occasion of an oath and covenant made betwixt *Abraham*, the father of the faithful, and *Abimelech* king of the *Philistines*: betwixt whom there was an oath of covenants for accord to be fulfilled in its time, in the accession of the *Philistines* or *Gentiles* to *Abraham's faith*, by the covenanted well of the baptismal laver. And this is indeed the very thing. The *Jews* still stumble and wander about the matter and effect of this oath, relating to the vocation and baptism of the *Gentiles*, by virtue of which, these also were to be the people of God, and blessed together with faithful *Abraham*. And to them, (the *Jews*) therefore, a waste howling wilderness, this their present wandering state is; wherein for want of the word, there lies no way; nor by reason of the veil upon

their hearts they can see none: so they are miserably bewildered and lost to this day. God give them a knowledge of the word, and discernment of the oath, and gather them in his land, and to his people, through our Lord Jesus Christ. Amen.

[To be continued.]

#### AN AFFECTIONATE EXPOSTULATION WITH THE JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

SHOULD the following Expostulation be deemed worthy of a place in your valuable Expositor, and should the divine blessing render it useful to only one of the lost sleep of the house of Israel, the writer will be more than abundantly repaid.

.777

*Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.—Acts iv. 12.*

O YE ancient people of God, children of the stock of Abraham, is not this a declaration worthy your attention? Are your souls immortal? what then follows? make immortal blest—"unblest immortals! what can shock us more."—Perhaps you will say, These words are from a book you do not believe; well, be it so; but consider attentively, is it probable, is it possible, that they may be true. Is it pro-

bable or possible, I say, that this book may be true, and that there is not salvation in any other but Jesus of Nazareth, whom your fathers crucified: what then may be the consequence? if it be true, you reject the only means of salvation, you are therefore under the curse of God. Oh, my brethren, consider, is not everlasting salvation worth the consideration of immortal creatures? Consider well the record which God hath given of his Son. We believe, and are sure, that there is no salvation in any other; "that there is no other name given among men whereby we must be saved." You do not believe this; remember, your fathers fell through unbelief; they grasped at the shadow, and lost the substance: will ye also do the same? will ye fall through the same example of unbelief? Take heed, O take heed, "lest there be in any of you an evil heart of unbelief, in departing from the living God." If you reject Christ, you reject the only living and true God. Why will you who are miserable, dying sinners, reject, without examination, him who comes to offer you life, health, and happiness? him who only can offer you salvation? Is it not from the "evil heart" within? Do you not, like your fathers of old, hate to come to the light, lest your deeds should be reprov'd: Surely, it must be so, or you would not willingly reject so great salvation. If these things

be true, eye hath not seen, nor ear heard the joys which are prepared for those who believe them, nor can any heart conceive the anguish that is in store for those who reject them. Oh, my brethren, I would shed all my blood to lead you to look upon him whom you have pierced, to lead you to accept salvation from him *who alone* can give it to you. *I am sure* that there is not salvation in any other: examine with humility our sacred Gospel, and you will likewise be sure of the same. O then, reject not him who waits to be gracious, reject not your God, who comes to save you, who "was wounded for your transgressions, and bruised for your iniquities." If you reject *him*, there remaineth no sacrifice for sin; and what are you without sacrifice, without atonement. You are under the unexpiated wrath of Jehovah. It is indeed a fearful thing to fall into the hands of a justly incensed God. Sacrifice proves the existence of sin, for as without a moral law, there could have been no transgression, so unless there had been transgression there would have been no need of a ceremonial law, of which sacrifice forms the most striking and prominent part. Now if you be sinners, what, I say, are you without sacrifice, without atonement? You *are* and *must be* under the unexpiated wrath of God to all eternity. Sacrifice has long ceased with you, and if it had not, how is it possible

that the blood of bulls and of goats should take away sin, except as the figure of him, who in the eternal purpose of Jehovah was slain from the foundation of the world, for the sins of his people. Were you to sacrifice whole hecatombs every day of your life, they would not take away one of the least sins you have committed. How is it possible, that the blood of *material* bulls and goats, should cleanse an immaterial soul from sin?—there can be no possible contact between them; and without contact there can be no cleansing. For what purpose then were they offered? I answer, as figures of him who through the ETERNAL SPIRIT offered himself without spot unto God; they point to him as the "Lamb of God which taketh away the sin of the world;" they shew that, "without shedding of blood there is no remission." He, who is the "*source and centre of all minds*," who through the eternal Spirit offered *himself* could alone by his own blood make atonement, and, through the same eternal Spirit cleanse the guilt of souls by an actual, spiritual contact, if I may so speak. "It is the Spirit that quickeneth, the flesh profiteth nothing," because it cannot reach the soul. Christ himself could not have made atonement had he not been God as well as man; nor would his atonement profit us, if he did not by his eternal Spirit bring it in its full and saving efficacy

in contact with our souls. Now in all this there is nothing that at all contradicts *your Scriptures*, nothing but what fully accords with them. *Christ* crucified is the grand point of coincidence between the Old and New Testaments. God declares by the word of his prophet Zechariah, (chapter xii. 10.) "I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced," ושפכתי על בית דוד ועל יושב ירושלם רוח חן ותחנונים והביטו אלי את אשר דכרו "They shall look upon *me* whom they have pierced," remarkable words, which could have their fulfilment *only in Christ*, whom, *being God and man*, your fathers pierced on the cross. Where will you find the accomplishment of these words, except in the Lord of glory who was crucified? It is not possible that Jehovah should be pierced in his own nature, for the Godhead is impassible, it could only be by the assumption of that human nature which was crucified, with which the divinity was so closely united as to make but one Christ, who as Jehovah, God and man, suffered and atoned for the sins of those who pierced and nailed him to the tree.

Children of Abraham, ye have crucified the Lord of glory, ye have left the faith of your fathers, ye have forsaken

your God, yet he waits to be gracious to you; "Is it nothing to you all ye that pass by;" will ye pass by without regarding him who loved you and gave himself for you?—Will you thus requite his unexampled love? Will you turn from him who alone can save you. Surely if any feeling of gratitude remains in your bosoms, it must constrain you to accept his gracious offer of salvation. This is the only return he requires, and is this too much for all the blessings he has bestowed upon you? Is this *too* great a return to make to *him* who gave his *life* for *you*? Oh, reject not his offers without due examination; *if these things be true, (as most certainly they are)* and you persist in your present unbelief you are undone *through all eternity*. Consider this, and may Jehovah himself "pour out upon you the Spirit of grace and supplication, that you may look upon him whom you have pierced, and mourn," that ye may "look unto him and be saved;" for there is no salvation in any other; "there is no other name under heaven given among men, whereby we must be saved." If you reject him, there remaineth *no more sacrifice for sin*; nothing then remains but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Oh, my brethren, "flee from the wrath to come," flee to him who alone can save you from the heavy indignation of a

justly incensed God; flee to Christ, that "Lamb of God which taketh away the sin of the world;" in him you will be secure, though "the elements melt with fervent heat, and the earth also, and the works that are therein be burned up; out of him you will be consigned by an unrepeatable sentence to the unquenchable flames of everlasting fire. Oh then "kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him."

נשקו בר פן יאנף ותאבדו  
דרך כי יבער כמעט אפו אשרי  
כל חוסי בו :

OBSERVATIONS

ON THE

PROPHECIES RELATING TO THE  
RESTORATION OF THE JEWS.

(Continued from p. 354.)

XVII.

Isaiah liv. 1—3. "Sing, O barren, thou that didst not bear, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

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XVIII.

Isaiah lx. 4. 8—16. "Lift up thine eyes round about and see; all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side.—Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of Jehovah thy God; and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces (wealth) of the Gentiles, and that their kings may be brought. For the nation or kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee; the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of Jehovah, The Zion of the Holy

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One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings, and thou shalt know that I JEHOVAH am thy Saviour and thy Redeemer, the Mighty One of Jacob."

This whole chapter, part of which I have omitted for brevity sake, does so plainly relate to the future restoration of *Israel*, that it is almost needless to make any farther remark upon it. It not only foretels the restoration, but also several particulars concerning the manner of it. The persons or nations who shall be instrumental to it, are to be the *Isles*, or *Europeans*; and among these the ships of *Tarshish*\* shall be principally concerned.—That those who return from far shall bring their gold and their silver with them is a circumstance rendered very probable with regard to the *Jews* in particular, as it is well known that *gold*, *silver*, and *jewels*, are the principal com-

modities that they deal in, and of which they are now in possession of no small share.† It is also foretold that strangers shall build up their walls, and that "the nations who will not serve them shall perish;" as also that "the sons of them that afflicted them and despised them shall come bending unto them, and bow themselves down at the soles of their feet." If any one thinks he can accommodate all these particulars to the Christian church, or to the return from *Babylon*, let him try. I, for my part, can see no method of doing this, that would not, if constantly pursued, overthrow the true sense of the whole Scripture.

#### XIX.

Isaiah lxi. 4—6. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers. But ye shall be named the priests of the Lord; men shall call you The ministers of our God: ye shall eat the riches of the Gentiles; and in their glory shall ye boast yourselves."

That this "building the old wastes, &c." does not mean the rebuilding of *Jerusalem*, at

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\* By *Tarshish*, according to the most judicious writers, was meant *Cilicia*, a country in the lesser Asia, whose principal city was *Tarsus*, where St. Paul was born; so called from its first planter *Tarshish*, the son of *Javan*. But it seems to me, that the *Mediterranean sea* in general, was, in the time of *Isaiah*, called *Tarshish*, or the sea of *Tarshish*. The meaning of the text will then be, that the ships of that sea shall be the first in bringing back the *Jews*.

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† This is more especially true of those *European Jews*, whose return is here said to be by the ships of *Tarshish*, i. e. the *Mediterranean sea*.

the return from *Babylon*, is evident, from their being called the desolations of *many* generations.

### XX.

Isa. lxii. 1—4. 8—12. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name. Thou shalt be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called *Hephzibah*, and thy land *Beulah*: for the Lord delighteth in thee, and thy land shall be married.---JEHOVAH hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for which thou hast laboured. But they that have gathered it, shall eat it, and praise Jehovah: and they that have brought it together, shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones, lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the

world, Say ye to the daughters of Zion, Behold, thy salvation cometh! Behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

The Zion to whom this whole chapter is addressed, has been generally supposed to be the church; but the description of it here does by no means favour such an interpretation. For when was the church "forsaken, and her land desolate? her corn meat for her enemies, and her wine drunken by strangers?" Does not all this much better suit the literal Zion, or the city of Jerusalem, and the land of Judea?

### XXI.

Isaiah lxy. 19—25. "And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.—They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree, are the days of my people, and mine

elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

This prophecy evidently relates to the restoration of Jerusalem; and cannot, with propriety, be applied to the church, which has never yet been in the happy state here described.

## XXII.

Isaiah lxvi. 5—16. 18—24.

"Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, said,\* Let the Lord be glorified; but ye shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice

from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed she brought forth: before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.—Shall I bring to the birth, and not cause to bring forth? saith Jehovah: Shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy, all ye that mourn for her. That ye may suck, and be satisfied, with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem. And when ye shall see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his

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\* Let the Lorde magnyfie himselfe, that we may see youre gladnesse; and yet they shall be confounded. For as touching the cytie and temple, I heare the voice of the Lorde. TINDALE.

The above quoted translation is that of William Tindale, made in the reign of King Edward VI. which, in many places, is a better translation than ours, as will appear in the sequel of this work.

anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many.—For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escaped of them, unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto Jehovah, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm

shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

From the 5th to the 10th verse of this chapter, it is thought by many, that the destruction of the city and temple of Jerusalem, and the sudden spread of the Gospel is foretold; and that the country fellow that came up to the feast of Tabernacles, about seven years before the siege of Jerusalem, alluded to the sixth verse, when he cried without ceasing, “Woe to the city! woe to the temple! A voice from the four corners, a voice against Jerusalem, a voice against the nation, &c.” But granting that the man had this text in view, which is not certain, (his words being considerably different from it) it will not follow that these words in the prophecy were intended to predict that event. And as to the words of the 8th, “As soon as Zion travailed, she brought forth her children,” which are thought to relate to the sudden spread of the Gospel, they appear to me rather to respect the sudden and unexpected restoration of the Israelites in the latter times. For the Gospel was established gradually in the world, and did not bring forth its children *at once*, or *in one day*, as it is expressed in the former part of this verse. From the 10th verse to the end of the chapter, the happy state of Jerusalem restored, and the destruction of her enemies, is plainly deliv-

ered. It is said, verse 19, that "those that escape of them, shall be sent unto the nations, to Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off." Now the *them* here does not mean (as some suppose) the Jews, who are now accordingly dispersed among these nations, but those which shall escape of all those nations and tongues mentioned in the verse before, which shall be gathered together; and which in the 16th verse are called *all flesh*, with whom "the Lord will plead with fire and sword, and the slain of the Lord shall be many." And who should these be, but those who, according to other prophecies, which I shall hereafter consider, are to oppose this re-settlement of Israel, and to fall in the battle of Armageddon; to which also the last verse of this chapter relates.—"They shall go forth, and look upon the carcasses of the men who have transgressed against me; for their worm shall not die," &c. words which are elsewhere applied to the same battle of Armageddon. I shall make but one remark more, viz. on verse 20, where it is said,—"They (the Gentiles) shall bring all your brethren—out of all nations, upon horses, and chariots, &c.—to my holy mountain Jerusalem," which circumstances seem to me to be such, as are by no means applicable to the church, or to the return from the Babylonish captivity.

[To be continued.]

# ESSAYS ON THE LAW OF MOSES

## ESSAY III.

*If ye believed Moses, ye would have believed me, for he wrote of me; But if ye believe not his writings, how shall ye believe my words?—John v. 46, 47.*

OUR last Essay concluded by pointing out, and recommending to your particular consideration, the arch-type of your Scriptures, and the central object in all your religious institutions. We have accompanied man step by step, from the time he came pure and perfect out of the hands of his Maker, to his lamentable fall, when he became polluted and loathsome in the eyes of his Almighty Judge. We have seen him driven out of Paradise, and condemned to labour, sorrow, and death. In the midst of this gloomy and appalling scene, suddenly a new and splendid exhibition opens before us. We behold the sword of justice sheathed, and mercy clothed in the effulgency of divine light, descending to interpose in his behalf. The *Cherubim* are placed within his sight; they are constituted to *keep the way* he had forfeited,—not to exclude him from it, but to give him an opportunity of recovering his lost ground, by showing him how he might still obtain a right to eat of the tree of immortality.

Now let us take our stand on the east of Eden, and contemplate the wonders before us, Genesis iii. 24. "So he drove

out the man, and he inhabited on the east of Eden, the Cherubim and the flaming fire turning upon itself to keep the way of the tree of life." This is the literal translation of the words, and in them what do we behold? what, but the manifestation of the divine presence as it afterwards appeared in the temple---and was exhibited before the prophet Ezekiel? If they were to preserve the literal or material tree from the daring hands of man, and had no further signification or use---why did they still continue to be exhibited, why, to be considered so extremely important, when the deluge had swept away the garden of Eden? why indeed, if they were angelic powers placed to guard the entrance of the garden, as some of the Jews have been mad enough to suppose? The true religion of fallen man however, has always been the same, whether exhibited by types and symbols, or openly revealed. There is no entrance to be regained into Paradise, but by the *Cherubim*; the removal of the material garden of Eden from the face of the earth, does not alter this truth; *they* were constituted the keepers of the way at first, and they will *continue* to be so, till the church militant is succeeded by the church triumphant.

A writer of your own remarks, that "the ark, with the mercy-seat, and cherubim, are the foundation, root, heart, and marrow of the whole temple, and all the Levitical worship

therein performed." If such be the case, the time will be well spent in endeavouring to decypher them, and if we can discover the true meaning, we shall have obtained the *master key*, whereby we may unlock the divine mysteries concealed under the shadows of the ceremonial law: for of course if the *principal truths* are couched under the emblematical furniture of the holy of holies, every other part of the service must be subordinate to, and dependant upon, *them*.

In treating of this subject, we shall first take a view of the cherubic institution, closely connected with which, will be the consideration of the great names, יהוה אלהים; we shall then proceed to the accompanying promise, "that the seed of the woman shall bruise the serpent's head."

What then, were the Cherubim designed to represent? For the better understanding of the subject, and to prevent mistakes, we will answer this question *negatively*, and *positively*. First, then, what they *are not*. *They are not angels*. Some of the Jews have conjectured, that they are a certain order of ministering spirits, appointed to stand around the majesty of heaven; but this cannot be the fact, because the *Aleim*, are repeatedly said to *inhabit the Cherubim*, and God could not be said to *inhabit angels*. An instance of this occurs in the passage just quoted, Genesis iii. 2. ישכן, *he inhabited את הכרובים*, the

*Cherubim.* שכן, signifies to dwell, inhabit, particularly as a tent or tabernacle. Another example may be found, 2 Kings xix. 15. יהוה אלהי ישראל ישבה הכרבים, "Jehovah Aleim of Israel, who inhabitest (ישב) the Cherubim." And again, Psalm lxxx. 1. רעה ישראל האזינה גהג כצאן יוסף ישב הכרבים הופיעה, "Shepherd of Israel, incline thine ear; thou who leadest as a flock Joseph, thou who inhabitest the Cherubim, shine forth!" The Psalmist here refers to the journey through the wilderness.—This imagery is evidently borrowed from the time when Jehovah "led his people like sheep, by the hand of Moses and Aaron," and the divine presence inhabited the sacred tabernacle in the midst of them. We will quote one more passage, 2 Sam. vi. 2. "And David and all the people which were with him, arose and went from Baale of Judah, to bring up from thence the ark of the Aleim, who is proclaimed there." אשר נקרא שם The name of Jehovah of hosts inhabiting the Cherubim over it, (i. e.) over the ark, שם יהוה צבאות ישב הכרבים עליו. The name of God is said to be proclaimed, when it is set forth, and the divine attributes manifested, as in Exod. xxxiii. 19. "I will proclaim concerning the name of Jehovah," that is, as the following verses shew, I will declare him to be a God, gracious and merciful, &c." So in the holy of holies, the name of Jehovah was pro-

claimed, his glory manifested, and his attributes declared, in figurative language, by the sacred emblem therein contained. Here was found the sum and substance of religion, and here the divine presence vouchsafed to dwell. These texts are quite sufficient to prove our first assertion, viz. that the *Cherubim are not angels*.

2dly. *They are not pictures or images of the Deity, considered absolutely, or with respect to the divine essence.*—The contrary would lead to direct idolatry; a sin, the Scriptures are so express in forbidding, that it seems almost unnecessary to quote passages to prove the point. The second commandment prohibits graven images, בסל, or any similitude, תמונה, or representation of any thing in heaven or earth, to worship or serve. Exodus x. 4. And the reason is expressly given, Deut. xxvii. 15. "Ye saw no manner of similitude, תמונה, in the day Jehovah Aleim spake in Horeb, in the midst of the fire." See the whole of this chapter, which is strongly pointed against the sin of idolatry. That they are not images of the Deity, as considered absolutely in himself, may be inferred from the expression so frequently noticed, "inhabiting the Cherubim," because (we say it with all possible reverence) it would undoubtedly be a solecism in language to speak of God inhabiting himself.

To come then, to the point —It has been plainly proved

what the Cherubim are *not*, but what *are* they? In one word, they are a *symbolical representation of the great plan of redemption, as accomplished by the divine Three in One*. They are wonderful and comprehensive emblems, shadowing out with the greatest exactness the mode of man's salvation, and the part each divine person in the Godhead was to take in the covenant entered into for that purpose. And as this stupendous plan brings the *greatest glory* to God of all his works, so when the symbols are introduced in Scripture, they are represented as resting neither day nor night, in sounding forth his glory. Isaiah vi. 3. "Holy, holy, holy, is Jehovah of hosts, the whole earth is full of his glory." Rev. iv. 8. "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

But let us proceed to examine the word כְּרֹב. There is no root in the Hebrew language from which it can be derived. It must, therefore, be a *compound* word, of which many examples occur in the sacred language. It is compounded of כ, a note of likeness, and רב, a great, or a mighty one, from רבה, to be, or become great; so that it literally signifies, *Like a great one*. Now the prophet Ezekiel will help us to understand how this is, for he calls the Cherubim, מְרֹאֵת אֱלֹהִים, which is, in fact, the same thing, for though the common translation, (visions of

God) is dubious, and may mean visions which the Aleim exhibited to the prophet, of other persons and things, yet there is no such ambiguity in the original, the word מְרֹאֵת, from רָאָה, to see, behold, with the מ of instrumentality prefixed, signifies the *visible appearance, instrument of seeing*, as in verse 26, כְּמֹרֵא אָדָם, "the appearance of a man,"--so we must, to be consistent, render these words, "*appearance of the Aleim*," that is, an appearance by which the prophet might see (which is the only way God is to be seen) the scheme of redemption set forth before him in emblematic figures. Therefore, in verse 28, he tells us, when still speaking of the cherubic vision, "This was the appearance, מְרֹאֵת, of the likeness, רְמוֹת, of the glory of Jehovah." Mark these words, nothing can be stronger, for what is the *glory*, the *peculiar glory* of Jehovah? We trust to be able to prove, it is that mighty scheme whereby the holiness and justice of God are fully vindicated, yet offending man saved: and *here* the Cherubim are called the glory of Jehovah, and if so, they are one and the same thing.

It seems almost needless to prove, that רב, which is the highest epithet in Hebrew, is used as one of the divine titles, the *great, the mighty one*; yet perhaps a few texts may be acceptable to those who wish to see every thing which is advanced, fortified by a passage from Scripture: Ps. xlviii. 3.

"Sion, the city of the *great King*," or rather, as מלך רב, should be rendered, *the king, the great one*. Isaiah lxiii. 1. "I that speak in righteousness, mighty," or, the *mighty one*, רב, "to save." Prov. xxvi. 10. "The great one, forming all things, רב מהולל כל, he recompenseth the fool, and recompenseth transgressors."

The next thing to be examined, is the form of the Cherubim. And here we must premise, that Moses in the concise account he has given us of the original institution, speaks of them as figures well known; his words are, ישכן...את, הכרובים, He inhabited the Cherubim. ה, את, are particles, the one demonstrative, the other denoting *the very*: so when used together, without any explanation of the word to which they are prefixed, they point out, as it were, by the finger, objects, to which the mind instantly recurs as familiar to it, and which consequently *want* no explanation. Thus Ezek. x. 20. says, "This is the living creature I saw, and I *knew* that they were Cherubim." But how? Only because they were figures the Israelites were well acquainted with. But, if the *word* is of uncertain import, and the *figures* not always the same in appearance, he could not have spoken so *decidedly*, nor Moses so *concisely*, without danger of *making* and *causing* mistakes. We may, therefore, lay this down for a rule, without any danger, that wherever we find

the Cherubim described, that description may be considered as equally applying to *all*.—We therefore conclude, that the Cherubim placed near Eden, were the same in form to those seen and copied by Moses, and exhibited to Ezekiel.

Let us then proceed to fill up the Mosaic account from the description given in other parts of Scripture. Ezekiel describes them as a compound image, consisting of a bull, a lion, a man, and an eagle, united into *one* body, but having the *heads* separate, only the lion's head and the man's were joined together, verse 10. Both Moses and Ezekiel mention, that they were accompanied with *a fire catching or enfolding itself*, as in an oven, which without a miracle, could never happen in the open air. But we must leave this and many other interesting parts of the description for a future opportunity. Now we have here in this description, (as far as we have gone) an abstract, or visible and tangible representation of some of the great leading truths of religion. For first, by the union of the four faces, or heads, into *one* body, we are taught the *unity* of the divine nature, the fundamental truth we cannot hold too firmly. And whereas this body has four heads or faces, we are hereby taught a no less fundamental and important truth, that in the unity of the God-head, there are more *persons* than *one*. At first sight, one might be tempted to suppose,

there were *four*; but a little consideration will enable us to rectify this error. In Ezekiel i. 10. the faces of the *lion and man* are mentioned together, as forming one side of the figure, while the *bull and the eagle* are mentioned separately, and we shall hereafter find, that a cherub having only two faces, the lion's and the man's, was embroidered and carved upon various parts of the Tabernacle and temple, so that we are fully warranted from Scripture, in considering the lion and the man as *one*, "not by confusion of substance, but by unity of persons," or, according to the Hebrew idiom, "union of faces." So that here is plainly presented to our eyes, "Three in one, and one in three," and *human nature* united to *one of the three*; and this last observation points out the singular propriety of the emblem, for had three human heads been chosen, instead of animals, a fourth could not have been introduced to typify the incarnation: had three lions, or three any other of the *same* animal been taken, the distinction of the person to be incarnate, and the facts appropriated to, and undertaken by, the other two divine persons had been lost, which are now preserved with the utmost exactness.

And now, if any one is inclined to object, that in the foregoing explanation of the cherubic figures, we are in fact admitting, what we have just proved to be unscriptural, and are countenancing idolatry; let

him beware of wilfully misunderstanding us. These sacred and awful figures, we repeat it, were *emblematical* representations, *not* of the Deity in the abstract, but of the great scheme whereby through the interposition of the mighty Fœderators, or אֱלֹהִים, lost man was saved from destruction. An *emblem*, let it be remembered, is very different from a plain representation or statue: the one is a picture or portrait, representing a person or thing; the other represents some particular transaction, and if a *person* is introduced, it is only in a *relative capacity*. These emblems were never designed to be worshipped, any more than other emblems were. Any more than the sacred oil used in consecrating prophets, priests and kings, or the water in baptism, both lively emblems of the Holy Spirit, and its cleansing and vivifying effects; any more than the *bread and wine* in the Christian institution of the Lord's Supper, direct *symbols* of the *body and blood* of Christ, and as such appointed by himself, and expressly called his body and blood; any more than the paschal Lamb, which we trust to prove was a direct *emblem* of the Messiah, called so frequently the "Lamb of God;" any more than the *Dove* in the New Testament, the symbol of the Holy Spirit: all of these, and especially some of them, were held *most sacred*, and any profanation considered as an indignity offered to God himself; yet wor-

shipping any one of them would be direct idolatry. But there is another argument which bears directly upon the point in question, with which we shall close the present essay. The three animals mentioned as forming the compound figure under consideration, are the bull, the lion, and the eagle: the bull from his curling hair, his horns, and his ungovernable fury when provoked, is an apt emblem of *fire*. The lion from his tawney-gold colour, flowing mane, vigilancy, and great strength, of *light*. The eagle, chief among the birds, from his impetuous motions, and towering flights, of *air*. Now these three conditions of the celestial fluid, form, as it were, a *trinity in nature*, and are in fact themselves great emblems of the *immaterial Trinity*.—The Lord our God is said to be a consuming *fire*, even a jealous God, Deuter. iv. 14. The Psalmist says, “Jehovah is my *light* and my salvation,” Psalm xxvii. 1. And the prophet declares, “And now, the Lord Jehovah hath sent me, and his *Spirit*,” Isa. xlviii. 16. Thus Jehovah is mentioned as *fire*, as *light*, and as *Spirit*. Now this being the case, the material fire, light, and Spirit, are *emblems of the great ones*, and consequently Cherubim.—Accordingly we find the word *cherub* applied to them; “He rode upon a *cherub*, and did fly;” the latter part of the verse explains what the cherub was, he came “flying upon the *wings of the wind*,” Psalm xviii. 10.

Therefore, as the Cherubim rest not day or night, in sounding forth his glory, so the *heavens also are continually declaring מְסַבְּרִים, the glory of God*, Psalm xix. 1. But who does not know that the worshipping of them would be idolatry? nay, who does not know that this *was* the idolatry of the heathen world? God, in order to suit our capacities, and enable us to understand spiritual truths, is often pleased to make use of appropriate emblems, found in natural objects; without such emblems, it has been before remarked, spiritual truths could not be comprehended by creatures who receive all their ideas through the medium of the senses; but he never intended we should worship such emblems. Enough, we trust, has been said, to do away the common prejudice entertained against those who assert the Scriptural signification of the cherubic emblems, under the laudable but ill-grounded fear that such are *countenancing idolatry*; should *prejudice* still remain, after all that has been said, we fear it will be found to spring rather from the *heart* than the *head*. We earnestly call upon every son of Israel, candidly to consider what has been said already, and try if he can *disprove* it; if he cannot, he is bound, as a candid enquirer after truth, to follow us step by step, in our future attempts to elucidate the ceremonial parts of his law, and see *how far* they agree with *Scripture*: we ask nothing further;

when we forsake Scripture, let him forsake us. But, on the contrary, when Scripture bears us out in our assertions, O let him not wilfully shut his eyes, and stop his ears, lest he should hear and see what he would be unwilling to allow. There is an old tradition among the Jews, which is this: they say that the original ark and cherubim made by Moses were hid by king Josiah in a secret chamber under ground, no man knows where, that they might avoid the profanation, the prophets in his days foretold as about to fall upon the temple, for their national sins, and *there*, says the legend, it has lain hid ever since, even unto this day, and from thence shall be manifested and brought out again in the days of the Messiah. We attach no credit to *tradition*, on

the contrary, we think you are apt to "make the word of God of none effect through your traditions;" but this will undoubtedly be true, in a greater and higher manner than you are aware of. When the veil is removed from your hearts and you acknowledge your Messiah, then you will recover your lost Cherubim, then will he who of old inhabited the Cherubim, *shine forth*, and again acknowledge you as his chosen people, again *lift up the light of his countenance upon you*, and dwell in the midst of you. Till then your Cherubim will be *hid and lost* to you, for you would but *profane* them, by mistaking their meaning, and degrading them far, vey far below what they were intended to typify and represent.

3

## PROCEEDINGS OF THE LONDON SOCIETY.

### JOURNEY OF THE REV. MESSRS. MARSH AND RUELL.

WE feel much pleasure in laying before our readers an account of the Rev. Messrs. Marsh and Ruell's tour, during the month of August, through the North of England, on behalf of the Society. They commenced their operations at Leicester, and were every where received in the most kind and hospitable manner. The importance of the cause becomes more generally felt, and a strong disposition to support it is every where excited. The plan which the Society has of late years adopted of preparing and sending forth *Christian Missionaries* in preference to converted Jews, meets with general satisfaction. The reason of it is obvious; the Jews have a great dislike, however sincere their profession, or excellent their characters; to those who have renounced their religion, and professed that of Christians, but will receive with attention and respect Christians who approach them in the spirit of true Christianity. In this we have been greatly confirmed by the testimony of Dr. Pinkerton, who has had much intercourse with the Jews in every part of Europe. The account he kindly gave at the Leeds Anniversary, of the kindness and respect with which he was every where received by the Jews in cottages, houses, and synagogues, was peculiarly interesting. He stated that there are more than three millions of Jews in Poland, and the provinces adjoining, belonging to the empires of Russia, Austria, and Turkey, prepared for Missionary exertion. He also strongly urged the necessity of sending Christian Missionaries to Poland, where the fields are indeed white to the harvest.

The Committee feel most fully the propriety of this recommendation, and, in addition to Mr. Alexander M'Caul, now labouring at Warsaw, they will immediately send Mr. Wilhelm Becker to assist in cultivating that most promising field. Mr. Becker is a German, educated under the Rev. Mr. Jænicke of Berlin, and has been under instruction in England, for nearly two years, latterly at the Seminary at Stansted.

We would earnestly call the attention of the friends of the cause to this point, and request particularly of our clerical friends, that, if they know any young men of promising talent and decided piety, who would wish to become Missionaries to the lost sheep of the house of Israel, they would recommend them to the Committee to be received and placed under a course of instruction for this great and arduous work.

#### ANNIVERSARY OF THE LEICESTER AUXILIARY SOCIETY.

The Meeting was held in the Town Hall, August 12. T. Babbington, Esq. one of the Vice-Presidents, in the Chair. An excellent Report was read by the Rev. Mr. Mitchell, the Secretary. The Meeting was numerous and most respectably attended. Twenty-five clergymen were present; Resolutions were severally moved and seconded by the Rev. Messrs. Vaughan, Paget, Martin, Fry, Doyle, Corrance, Hoare, and several other clergymen and gentlemen.

A Meeting of Ladies was held the following day at the Rev. Mr. Mitchell's.

The following collections were made by Messrs. Marsh and Ruell, at the respective churches mentioned, during the weeks preceding and following the Meeting:—

At St. Martin's,	(Rev. Mr. Vaughan, Vicar) by Rev. W. Marsh	18	6	0
At St. Mary's,	(Rev. G. B. Mitchell, Vicar,) Do.	17	11	4½
At Do. Do.	Tuesday Evening	12	12	7
At Syston,	(Rev. E. Morgan, Vicar,) Do.	9	16	5
At Somerby,	(Rev. W. Nutt, Curate,) Do.	4	0	0
Anniversary Meeting		6	6	0
At Hathern,	(Rev. Mr. Phillips, Rector,) Do.	29	11	0
Rev. E. Covey, A. M. Heyworth	Do.	1	1	0
Rev. T. Buckles, A. M. Heyworth	Do.	1	1	0
At Thurlston,	(Rev. E. Hoare, Curate,) by Rev. D. Ruell	6	7	6
At Broughton,	(Rev. Mr. James, do.) Do.	6	11	0
At Cosby,	(Rev. Mr. Richards, Vicar,) Do.	no collection.		
At Sapcote,	(Rev. Mr. Harrington, do.) Do.	6	12	0
At Stoney Staunton,	(Rev. Mr. Doyle, do.) Do.	3	12	0
At Markfield,	(Rev. Mr. Simpson, do.) Do.	3	7	6
At Melton Mowbray,	(Rev. Mr. Shirtcliffe, Curate,) Do.	9	16	6
At Hungerton,	(Rev. Mr. Grantham, Curate,) Do.	12	1	0
At Twyford,	do. do.) Do.	4	4	6
At Great Glenn,	(Rev. Mr. Corrance, Rector) Do.	4	14	6
At Desford,	by Rev. Mr. Fry, Vicar	9	1	0
At Matlock, Derbyshire,	(Rev. P. Gell, Curate,) by Rev. D. Ruell	17	15	0½

*Yorkshire.*—Our friends then proceeded to Sheffield. They were most kindly received, and an interesting Meeting was held in the National School Room in the evening of August 17.

Rev. Mr. Sutton, the Vicar, in the Chair, who opened the Meeting with a most appropriate and forcible address. The Meeting was numerous and attended, and appeared to take a most lively interest in the great cause brought before them. Rev. Messrs. Cotterill, Best, Blackburn, Bagshaw, Preston, Sen. and Jun. Hall, Goodwin, Low, Vale, and other clergymen were present. Mr. Cotterill was prevented by indisposition from addressing the Meeting, but his place was ably

supplied by Rev. Messrs. Best, Blackburn, &c. and R. Hodgson, Esq. The collection, including a donation, amounted to £15. 19s. 6d.

Messrs. Marsh and Ruell arrived at Hull on the 10th of August, and were most kindly received by the friends there. Sermons were preached and collections made at the following churches:—

At St. Mary's, (Rev. John Scott, Vicar,) by Rev. D. Ruell	13	13	0
At St. John's, (Rev. Mr. Dykes, Minister,) Do.	22	0	0
At Holy Trinity, (Rev. Mr. Bromby, Vicar,) by Rev. W. Marsh	16	7	6
At Beverley Miuster, (Rev. C. Coltman, Minister,) by Do.	14	16	10
At Cottingham church, (Rev. Mr. Deans, Vicar,) by Rev. D. Ruell	4	7	0
At Drypool church, (Rev. Mr. Moxon, Curate,) by Rev. W. Marsh	8	0	0

A Meeting of Ladies was held on Monday morning, and our friends were kindly introduced by the Rev. Messrs. Dykes and Scott.

Evelina sent to the General Fund	1	1	0
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The Servants' Offering, the produce of a kitchen-box	1	6	0
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was sent on Monday morning, with the following simple and pious note, which is submitted as a specimen of the feelings of some of the lower walks of life in favour of God's ancient people:—

"The Servants' Offering is humbly presented to the beloved friends who are labouring to promote the spiritual welfare of the children of Israel. "These dry bones shall live; these outcasts shall be gathered." "O, that the salvation of Israel were come out of Zion, O, that the Lord would turn back the captivity of his people," &c. is the prayer of faith. "If the kingdom of heaven suffered violence, the violent would take it by force."

On their way to York, our friends called on the Rev. and Venerable Mr. Stillingfleet, of Hotham, who with his prayers and blessing, gave

Mrs. Gee	Ann. Sub.	1	1	0
Do.		1	1	0

At York, the deputation was received in the most cordial manner. Rev. W. Marsh preached on Wednesday Evening at St. Michael De-Belfry, the church of the late venerable Mr. Richardson (Rev. W. Renton, Curate.)

31	14	5
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Knaresborough has long since been distinguished by a spirit of Missionary zeal, both in favour of Jews and Gentiles. The Anniversary of this Association was held in the Town Hall, on the 24th of August. The Rev. Mr. Cheap, Vicar, in the Chair, who introduced our friends with an affectionate and suitable address. The Meeting was most numerously attended, and the best feeling prevailed. The Rev. Messrs. Cheap, Marsh, Ruell, and Dr. Fleming, from Edinburgh, addressed the Meeting with considerable effect.

Collected at the Meeting	6	0	0
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At Knaresborough Church, in the Evening, (Rev. Mr. Cheap, Vicar,) by Rev. D. Ruell	14	14	8
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At Aldborough, (Rev. Mr. Wirey, Minister,) by Rev. W. Marsh	19	0	8
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Dr. Kilvington of Ripon	2	0	0
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Leeds, and the neighbourhood were next visited. Sermons were preached on Sunday and on Tuesday Evening, and collections made at the following churches:—

At St. Paul's, (Rev. Mr. Jackson, Minister,) by Rev. W. Marsh	35	19	2
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At Rothwell Church, (Rev. J. Wardle, Curate,) Do.	10	5	9
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At Harwood Church, (Rev. Mr. Hale, Rector,) by Rev. D. Ruell	7	0	0
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At Horsforth Church, (Rev. Mr. Shepley, Minister,) Do.	5	7	11
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At Whitkirk Church, (Rev. Mr. Linley, Curate,) by Rev. W. Marsh	3	15	0
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The Anniversary was held on Monday the 27th at the Music Hall, and was most numerously and respectably attended. W. Hey, Esq.

Mayor, in the Chair: who, after a short address, introduced the Rev. Mr. Jackson to read an excellent Report. Resolutions were severally moved and seconded by Rev Messrs. Marsh, Ruell, Walker, Schomberg, Rogers, Ramftler, Dr. Pinkerton, Kinsman, also by Mr. Alderman Sadler, Mr. Read, and Mr. Wilks. The address of Dr. Pinkerton, who has travelled several times over Europe, and who spoke from what he had seen of Jews in all parts, produced the most pleasing effect. He stated that he had visited Jews in various countries in his travels, and that they have uniformly received him with attention and respect. This testimony is most valuable, because it proves that the Jews are prepared to read the New Testament, and examine the evidence upon which it is founded. They are prepared and are willing, in large numbers, to converse with Christian Missionaries, respecting its great principles and doctrines.

*Aug. 29th.*—An interesting Anniversary Meeting of the Bradford Association was held in that town, on Aug. 29. — Rand, Esq. in the Chair. Rev. Mr. Redhead, the Secretary, read an interesting Report. The Meeting was addressed by the deputation from the Parent Society, and by the Rev. Messrs. Redhead, Ward, Johnson, Knight, (Vicar of Halifax), Greenwood, and Kinsman. A Sermon was preached at Bradford Church, in the Evening, (Rev. Mr. Heap, Vicar), by Rev. D. Ruell

11 0 0

A Ladies' School sent

1 0 0

Mr. Marsh preached at Huddersfield Church the same Evening, (Rev. Mr. Coates, Vicar)

16 5 0

*Aug. 30th.*—The Anniversary of the Huddersfield Association, was held the next morning in the National School Room at Greenhead. Notwithstanding unfavourable weather, the Meeting was well attended; and a most lively feeling pervaded it. T. Allen, Esq. presided, and the Meeting was addressed by Messrs. Marsh, Ruell, Greenwood, Robinson, and Wild, J. C. Laycock, Esq. and Dr. Walker. The Rev. Messrs. Johnson, Bellamy, Smith and others attended the Meeting.

Collected at the doors

8 0 0

*Aug. 31st.*—At Batley Church, (Rev. Mr. Sedgwick, Curate,) by Rev. D. Ruell

3 4 9

*Sept. 1st.*—Our friends arrived at Manchester on the 1st instant, and were most kindly entertained by W. Townend, Esq. On Sunday the 2d, sermons were preached, and collections made, at the following churches:—

At St. Clement's, (Rev. Mr. Nunn, Minister,) by Rev. D. Ruell

No Coll.

At St. James's, (Rev. Mr. Hollist, do.) by Rev. W. Marsh

21 0 0

At Salford, (Rev. Mr. Horne, do.) Rev. D. Ruell

15 8 1

At All Saints, (Rev. Mr. Burton, do.) by Do.

21 10 6

At Moseley, (Rev. Mr. Dacre, do.) by Rev. W. Marsh

6 7 6

At Hey, (Rev. Mr. Mattinson, do.) by Do.

7 0 0

The Anniversary of the Manchester Auxiliary Society was held in the large Room, in the Exchange Buildings, on Monday, the 3d of Sept. W. Townend, Esq. presided. The Meeting was both numerously and respectably attended. A most argumentative and eloquent Report was read by the Rev. Mr. Gilbert. Resolutions were severally moved and seconded, by the Rev. Messrs. Marsh, Ruell, M. Horne, Nunn, Hollist, Barnsdale, Birt, Newton, Combs, and J. Allen, Esq. Three or four most respectable Dissenting Ministers, with great liberality and zeal, pleaded the cause of the Society. The collection at the door amounted to

10 2 6

Much interest was excited by the appearance of a young Jew, of the name of Jacobs, who came to object to any efforts being made for the conversion of his brethren. He was most patiently heard, and afterwards ably answered by Mr. Marsh. He contended, that it was wrong

to attempt converting the Jews from their religion to Christianity, which he called a *new* religion. Mr. Marsh, in reply, regretted that he *had not read the New Testament*, or he would have been convinced that Christianity was not a *new* religion, but was for substance the same as their own, and what their own prophets had taught them to expect as the completion of Judaism. Mr. Marsh shewed that there was a most perfect agreement, on all fundamental principles, between the Old and the New Testaments, especially on the three following, viz. the fall and corruption of our nature, the need of an atonement for sin, and of Divine influence to bring men to a knowledge and a practice of their duty both to God and man. This he confirmed by quoting several appropriate passages, both from the Old and New Testament. The young Jew shewed his candour, by afterwards spending the evening with Mr. Marsh, and several other friends of the cause.

Mr. Ruell was now obliged to return to Loudon, and Mr. Marsh, accompanied by the Rev. Messrs. Gilbert and Hollist, proceeded to Bolton.

Sept. 4th.—A Ladies' Meeting was held. Rev. Mr. Thistlethwaite presided, and a lively interest was created among the friends of the cause. Mr. Marsh preached in the evening at St. George's church, (Rev. Mr. Thistlethwaite, Minister,) and collected

12 5 0

Sept. 5.—Mr. Marsh preached at Preston church, (Rev. R. C. Wilson, Vicar,) and collected

12 12 1

Collected by Miss Salker

0 15 8

At Latchford, (Rev. Mr. Allix, Minister,) by Rev. W. Marsh

10 2 6

At Runcorn, (Rev. Mr. Masters, Vicar,) by Do.

11 11 0

It is expected that an Association will be formed here another year.

Mr. Marsh now proceeded to Liverpool, where he was most kindly received and ably supported by the Rev. Mr. Thistlethwaite of Bolton, and the Rev. G. Hamilton from Ireland, and other friends. Sermons were preached, and collections made, at the following churches:—

At Seaford, (Rev. Mr. Rawson, Minister,) by Rev. W. Marsh

17 13 0

At St. Andrew's, (Rev. Mr. Jones, do.) by Do.

33 0 0

At St. Mary's, Edchill, (Rev. Mr. —, do.) by Rev. G. Hamilton

10 0 0

The Annual Meeting was held on Tuesday, the 11th of September. Admiral Murray was so kind as to take the Chair. An interesting Report was read by the Rev. Mr. Jones; after which, Resolutions were severally moved and seconded by Rev. Messrs. Parry, Gell, Hamilton, Driffield, Thistlethwaite, (who also preached on the Tuesday evening,) Dr. Barr, and several other gentlemen. The Rev. Mr. Gell gave an interesting account of the life and happy death of a Jew, whom, under the blessing of God, he had been instrumental in bringing to a knowledge of Christ. The Rev. Drs. Raffles and Stewart, Mr. Lister, Mr. Sherier, Mr. Smith, and Mr. Philip, kindly attended, and gave the cause their cheerful and powerful support. They demonstrated to the Jews who were present, that Christians can yield points of difference in government and discipline where the common cause is concerned, and where the eternal welfare of souls may be promoted.

A Ladies' Association was to be formed on the following Thursday. From Liverpool Mr. Marsh returned home, and has happily arrived safe. The sum total collected during the whole journey amounted to about

660 0 0

We cannot but return our unfeigned thanks to the great Giver of all good for the success which has attended the labours of the Parent deputation: nor would we neglect a tribute of gratitude also to our Christian friends, who have received them so kindly, and afforded them such effectual support.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

## FOR GENERAL PURPOSES.

Bowen, George, Esq. Lwyn Gwair, Pembrokeshire .....	3	0	0
Cranch, R. Esq. Bonner's Row.....	5	10	0
D. G. ....	10	0	0
Douglas, George Sholto, Esq. by His Excellency Sir G. H. Rose	4	0	0
Elsley, Gregory, Esq. Patrick Brompton, near Bedale, York..	10	0	0
I. F. R. ....	1	4	0
Parminster, Miss Mary, Exmouth .....	50	0	0
Ware, Rev. James, Little Maplestead, Essex .....	10	10	0
Beverley, (the Minster, Rev. Jos. Coltman) collected after a Sermon, by Rev. W. Marsh	12	14	6
Blackburn Society, by Mr. John Eccles.....	4	0	0
Bradford Ladies' Association, by Rev. S. Redhead.....	14	0	0
Do. Parish Church, (Rev. H. Heap, Vicar) col. after a Sermon, by Rev. D. Ruell....	11	0	0
Great Budworth, Cheshire, (Rev. R. Jones, Curate,) collected after a Sermon by Rev. W. Thistlethwaite	10	8	1
Hull, Collected after Sermons, by Rev. W. Marsh, and Rev. D. Ruell..	59	6	8
Knaresborough Society, by Rev. H. I. Ingilby.....	40	5	6
Leeds Ladies' Association, by Mrs. Dixon .....	100	0	0
Leicester Society, by Rev. G. B. Mitchell .....	170	0	0
Maidstone Do. by Mrs. Prance.....	2	10	0
Pentonville Do. by Miss De Courcy, 11, Queen's-row. (6 Months.)	3	0	0
Preston Do. by R. C. Wilson .....	14	7	9
Reading Do. by Mrs. French.....	12	0	0
Rosliston Do. by Mrs. Barton.....	3	5	10
Sheffield Do. by Rev. T. Sutton, collected after a Public Meeting, in National School	13	11	0
South Croxton, Leicestershire, Two Ladies, by Rev. W. Wil- kinson .....	1	0	0
York, St. Michael De Belfry, (Rev. W. Renton, Curate,) col- lected after a Sermon, by Rev. W. Marsh. Ded. Exp. £3. 13s.	28	7	0
York, Donation of Rev. E. Greig, Rector of Kirby Misperton .	5	5	0

## FOR HEBREW TESTAMENT FUND.

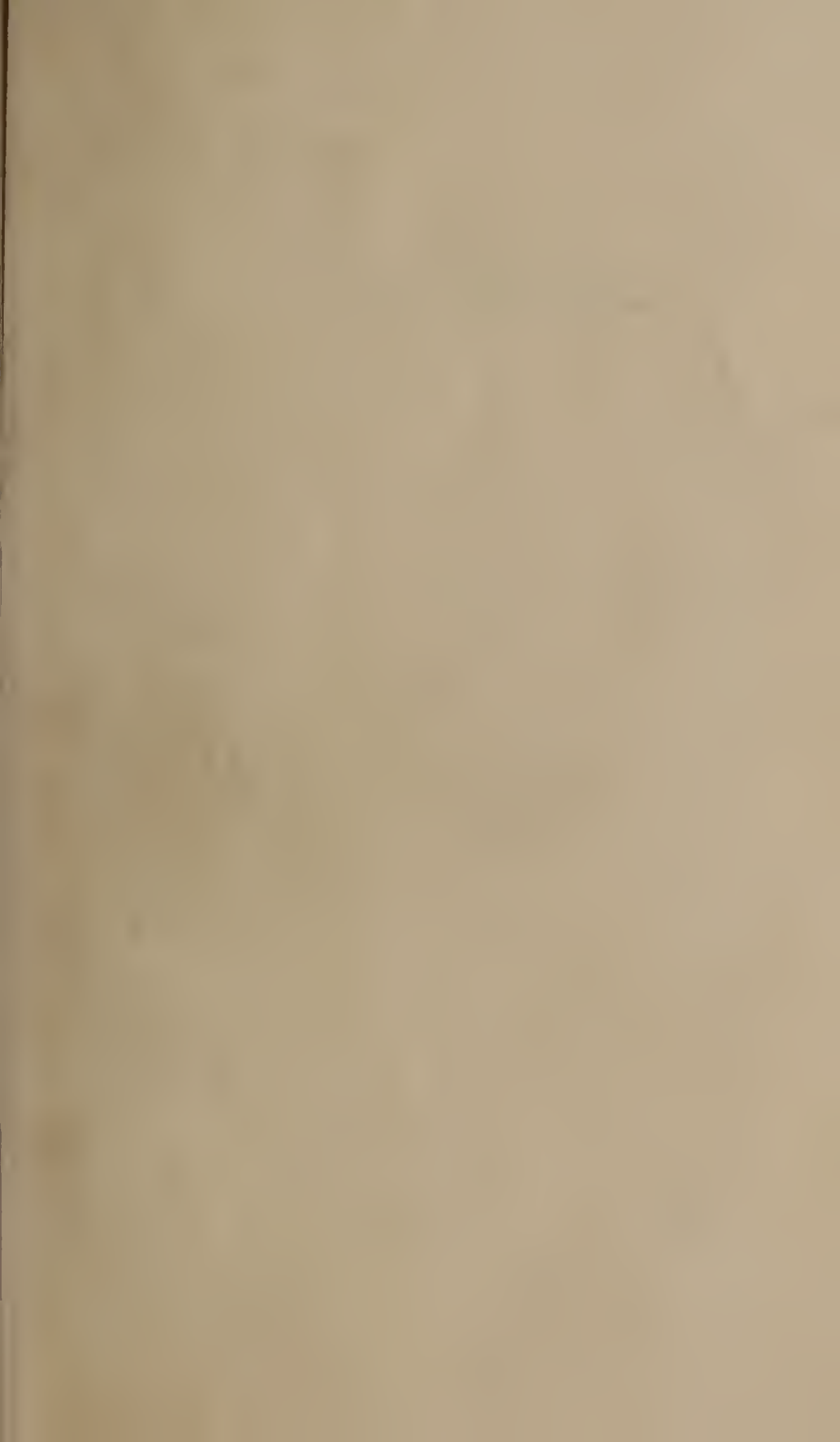
Gordon, J. F. Esq. Edinburgh .....	2	6	6
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## LEGACY.

Gomond, Mrs. Mary, late of Hereford (free of duty) .....	200	0	0
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The remaining half Note, Aug. 15. has been duly received.



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